

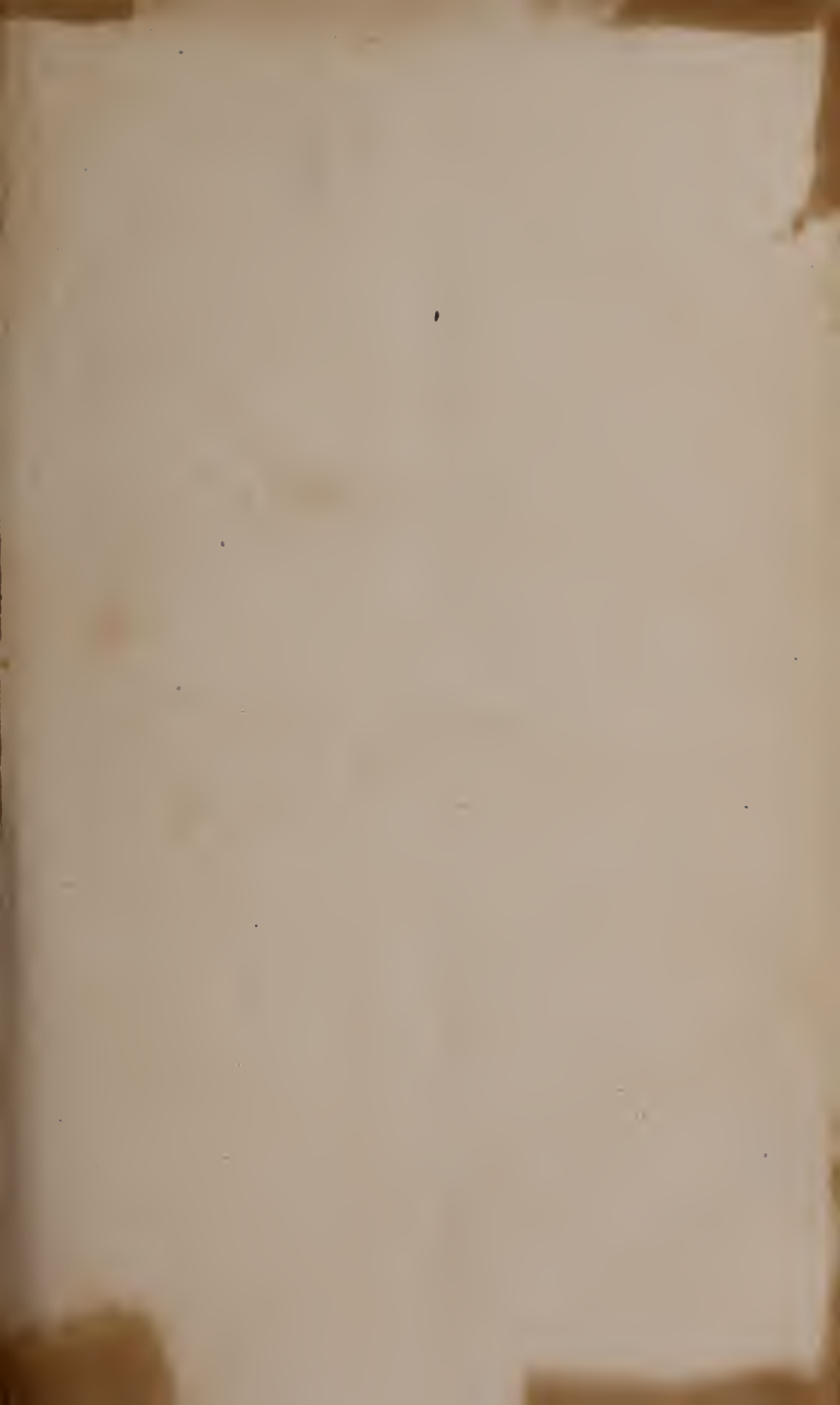
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THE

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BANNER OF THE COVENANT.

1850.

CONDUCTED BY

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“For Christ's Crown and Covenant.”

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Biography.

[From the London Christian Times.]

THE REV. ANDREW SYMINGTON, D. D.

At the Revolution of 1688, a large body of Christian men stood aloof from the Presbyterian Church established by the State in Scotland. They did not feel themselves at liberty to acquiesce in the terms upon which it had been established: they conceived them to be at variance with the spiritual freedom and independence secured to the Church of Scotland by the covenants of earlier times. Adhering to the ecclesiastical polity of the "Second Reformation," they declined to incorporate with the Established Church, and hence the name which they assumed—the *Reformed* Presbyterian Church. From the name of an eminent minister, Richard Cameron, they have been commonly denominated Cameronians, though with signal impropriety, as he was in no sense the founder of the body; his career, before he fell a victim to the fury of the Government, was very brief, and the body might as well receive a distinctive appellation from almost all the other ministers that suffered martyrdom during "the killing times"—the twenty-eight years preceding the Revolution.

Their principles have prevented their incorporation with the State, as well as their union with the Established Church. From ignorance of the grounds on which they take this position, they have been foolishly denounced as the enemies of social order and lawful government, while, in truth, they are second to no Christian denomination in seeking the peace of the realm, and the maintenance of constitutional liberty. They avoid whatsoever formally and directly commits them to an approbation of the complex constitution of Britain, as, in their judgment, it would involve them in a recognition of the ecclesiastical element in it—an element which is in total opposition to their convictions as Presbyterians, and the obligation of the national covenants to which they are pledged. Thankful for the manifold blessings they enjoy under the present Constitution, they fulfil all the duties of good subjects, except so far as they would be identified with what, in their judgment, is wrong in principle or contrary to Scripture. Occupying a neutral position during the two great controversies which have, within the last twenty years, distracted society in Scotland; agreeing with Voluntaries in regard to the objectionable character of present Establishments of religion, and with the members of the Established Church, nevertheless, as to the duty of a State to recognise Chris-

tianity—agreeing, too, with the Free Church as to the right of a Church to the enjoyment of spiritual independence, and with the Established Church in the belief that the amount of independence claimed by the Non-intrusion party at the disruption, was such as could not be sustained by an appeal to the spirit and provisions of the Revolution settlement—they have been singularly trained to look on all parties with dispassionate judgment and kindly feelings. In proportion to its numbers, more ministers connected with this denomination appear on the roll of the Evangelical Alliance than any other Church has supplied to it. The comparative obscurity of the denomination required this preliminary statement, though, besides the Synod in Scotland, two Synods in Ireland, and the same number in the United States, profess connexion with it.

A merchant in Paisley educated three of his sons for the ministry about the beginning of the present century. The youngest of them died before he received a pastoral charge. Another is the Rev. William Symington, D. D., in Glasgow, well known as a distinguished preacher, and author of some important contributions to the higher literature of theology. The oldest of the three is the Rev. Dr. Andrew Symington, in Paisley—the subject of our present sketch.

The incidents in the history of a divine, very retired in his habits, of unfeigned humility, and shrinking from publicity with a sensitiveness that amounts to a failing, can be but few, and may be briefly told. When a student, he acquired some of the highest honours in the University of Glasgow. When licensed to preach the Gospel, according to the forms of Scottish Presbytery, he soon received calls from four congregations. He accepted the call from the congregation in his native town, was ordained to the ministry in 1809, and has continued ever since in Paisley, prosecuting his official labours amid the growing veneration of his flock, to the honour of the Church with which he is connected, and with a measure of respect accorded to him by all Christian denominations such as is very rarely enjoyed.

His publications are not numerous, but are such as to produce regret that he has not given to the world more fruits of his literary tastes and habits. What has issued from the press under his name, has generally been wrung from him by the urgent solicitations of friends. When but a youth, he furnished some articles to the Christian Magazine—a periodical of substantial excellence that has long since been discontinued, but which, in its day, was honoured and upheld by the contributions of M'Crie, Jamieson, Peddie, Gilfillan, and others. He has published eight sermons on different occasions, together with various tracts, addresses, and pamphlets, chiefly of a religious and devotional tendency. His most important labours in this walk of usefulness are not such as to bring his name into prominence. He was employed in preparing—certain symbolic books of his denomination, the doctrinal part of the testimony—a book of discipline, and a guide to social worship. It is characteristic of the man, be it a failing or be it the reverse, that he has never mingled in controversy by tract or pamphlet, though few surpass him—few, indeed, rival him—in an absorbing veneration for truth and principle,—in humble and implicit deference to the supreme authority of the Divine Word.

There was, alas! much to occupy his thoughts, amid scenes which brought eternity too near to permit him to be engaged in the strife of

tongues and the controversies of time: afflictions, which, for number and severity, have seldom met in the experience of a single man, have befallen him. The sorrows of a sensitive nature need not be renewed by the public enumeration and undue detail of trials and bereavements, over which the memory must brood in secret while life continues. The place of sepulture—beside the chapel where Professor Symington conducts his ministrations from Sabbath to Sabbath, and immediately adjoining the manse he resides in—contains the ashes of his wife and eight children. Nor have we mentioned all the trials of this kind which, in a wise and holy Providence, he has been called to endure. The cloud has returned after the rain. We venture on this brief allusion to domestic trials, as the fact, taken in connexion with the native tendencies of his character, accounts for the strain of solemnizing eloquence to which he often rises in his preaching—the mingled simplicity and sublimity of his prayers—the deep and thrilling pathos he can infuse into his references to affliction, and death, and judgment—and the never-failing unction which has embalmed his ministrations in the grateful remembrance of many a mourner in Zion.

He was appointed Professor of Theology to the Reformed Presbyterian Church in the year 1820, and for the space of thirty years he has laboured in this department with untiring zeal and energy. A succession of trials that might have crushed the vigour of ordinary minds, never abated his youthful ardour in mastering what is new and important in the science of his profession. During the session of the Hall over which he presides, and in which, indeed, he is sole professor, he undergoes a degree of toil, which, but for the fine vein of enthusiasm that imparts a buoyancy and animation to his whole character, would have sunk and wasted him long ere now. The students trained up under his care, are widely scattered in Scotland, Ireland, and America. It is believed that not one of them but would own, that in repairing to Paisley for a theological professor, they found a Christian father. It were hard to say whether they have derived more benefit from the patient research and thoroughly scriptural tone of his prelections, or from the living embodiment of Christianity before them in the person of their beloved teacher. No professor has received from his students more frequent pledges and testimonials of gratitude and regard.

Dr. Symington has also received marked and public acknowledgments of his worth and attainments. In 1831, the Western University of Pennsylvania bestowed on him the degree of Doctor in Divinity. The University of Glasgow, however, was not prevented by the circumstance from honouring an *alumnus* of its own, whose standing in the community was so creditable to the seminary where he had won his earliest laurels. He received the same degree from the latter University in 1840.

The prevailing feature of his mind may be said to be breadth of view. His grasp of a principle is as strong and tenacious as the view he takes of it is broad and just. He excels in the logic of *understanding*, which is really a higher quality and more rare attainment than the logic of *reason*. He expounds rather than argues. From the vividness and readiness of his conceptions, there arises a fluency of diction—an ease of utterance—*copia fandi*, which might prove a snare to him if his habitual and paramount love for the useful and the solid,

did not stamp an impress of kindred value upon all that comes from him. Under the advantage of this peculiar gift, it is not when the care of preparation is visible, or when his sensitive and shrinking nature is burdened under a feeling of more than usual publicity in his appearance, that he rises to the full manifestation of his powers. When he is in his wonted and proper sphere—simply preaching the Gospel of the Master whom he serves so lovingly, and we shall suppose it to be the evening of a communion Sabbath, as the ordinance is observed in Scotland,—when he commits himself freely and without restraint to the full current of his own sanctified thought and feelings, and his soul is working under the influence of that stern discipline in Providence which has given so solemn a hue of heaven and eternity to the complexion of his life—when his whole heart opens to his hearers in rich and frank disclosure of his ripe experience as a Christian, and sublimed for the moment into an ecstasy of believing anticipation, which can be produced only by peculiar weanedness from the objects and interests of time, and the tones of his voice are deepening and mellowing from the character of his theme into a pathos beyond all rivalry—we speak the convictions of many when we affirm, that though there are preachers whose genius and learning we might more admire, there are few who can produce a more subduing and solemnizing impression on an audience. There seems no coruscation of fancy to dazzle us—no acumen to strike us with surprise—no stately fabric of argument and disquisition—no profundity of thought; but in the end the hearer feels as if he had never listened to any exposition that so laid bare and open to him at once the recesses of his own heart, and the riches of the Divine Word. The qualities we have mentioned, however, are absent and invisible only in the sense that they are not obtruded on us. As we listen, we do not think of them or watch for them, but the result is a broad, just, full view of some momentous truth, and its bearing upon the heart has never been seen so distinctly before. The treasury of the Word has been unlocked, and the scene shines with sudden illumination from the riches that meet our eye.

It has been said of genius that it carries the wonder and enthusiasm of the child into the philosophy of the man. The saying is eminently true of Professor Symington. Endued with great powers of observation and memory, and with the resources of extensive reading at his command, he is ever ready to transfuse his whole soul into any aspect of nature, or any truth of importance, that is to him novel or singular. An old truth, nevertheless, will issue from his lips fresh and warm, as if his mind were glowing with the first impression of its value. He is at once the child of impulse and the man of principle; while with him the principle dignifies the impulse, and the impulse freshens the principle. Repeated afflictions have sanctified the spontaneous exuberance of a genial spirit, but there is no trace of moroseness—no deadening of sympathies with the young and ardent. Occasionally the cloud gathers on the brow, as if the mind were more in communion, for the time, with the past and the subjective, than with the objective and the present. A word,—and mind and heart are again with you in quick response to the wide variety of social life. When, by artless and rapid transition, he gives the comment upon the uncertainty of life—the warning to prepare for death—the allusion to the glory of the Saviour—the effect of it is great, not merely from the commanding

dignity of his personal character, and the distance he preserves from all that is mean and flippant, but from the conviction which never leaves you, that the remark, however touching the solemnity that mingles in it, wells up from a bosom instinctively quick to sympathize with you in all that is harmless and happy. His arrival at the dwelling of a friend brings with it, even though he comes himself from scenes of desolation and sorrow, a very sunshine of genial, chastened, sanctified feeling.

There is one department of his work and duty to which a reference may be made with all possible delicacy. His prayers are remarkable. His very presence, noble and dignified, the accents of a rich full voice, his varied and flexible diction, would render him impressive in any species of address. But when he approaches the Throne, and the rich spring of emotion is all unsealed and flowing—and flowing, too, in the noblest channel—it is difficult to conceive devotion more overpowering—so simple, so subdued, so fervent, and ranging with such ease over all the perfections of God, all the truths of the Gospel, and all the necessities of man. He offered up the devotional exercises when two young criminals were executed at Paisley many years ago. Under the effect of that prayer accessions were made to the kingdom of the Redeemer. Its echoes are yet lingering in many hearts.

As a man, doubtless, he has his own share of failings that lean to virtues, and virtues that lean to failings. But as a pastor, a brother in the ministry, a professor of theology, the public advocate of truth and righteousness, and the private Christian, Professor Symington, to be loved and respected, needs only to be known.

Practical Essays.

POSTURE IN PRAYER.

It is unquestionably the duty of men to honour God with their bodies as well as with their spirits in every possible way. This being the case, for a congregation to sit in the time of prayer must be highly improper. To keep their seats is nothing less than withholding from God that outward manifestation to others, of that reverence of which he is infinitely worthy. Very few, if any, would be willing to withhold from their fellow men the outward manifestations of respect. Were a person to come before a magistrate, and address him in his official capacity, he would not fail to make it manifest to all who might be present that he was disposed to render honour to those of his fellow men to whom honour is due. Now, can it be otherwise than that they contract a great amount of guilt, who manifest to those around them a greater degree of reverence towards a fellow worm than towards God?

The objections to a congregation's sitting in the time of prayer are many and weighty. By keeping their seats, they are guilty of withholding from their pastor, when he attempts to lead in the devotions of the sanctuary, that evidence of sympathy and union, to which one who ministers in holy things is certainly entitled. By keeping their seats, instead of taking the posture which he takes when he invites them to unite with him at the throne of grace, they virtually say we will not unite with you. To have apparently such a declaration from his people, is calculated greatly to depress and dishearten a minister. Sitting, as all well know, is not the posture of supplication. It is a position which no one would think of taking, were he to appear before

the governor of the state in behalf of some near and dear friend who was condemned to be hung.

Sitting in the time of prayer produces, in the minds of the young, an exceedingly unhappy impression; the impression which it tends to produce is, that there is nothing more solemn in prayer than in the other services of the sanctuary. Sitting is a very suitable posture for learning. Many sat at the Saviour's feet when receiving instruction from his lips, when listening to the truths of God's Word as they drop from the lips of the preacher of the gospel. The sitting posture is that in which an audience, at the present day, are uniformly found; and it is very proper that this should be the posture which they take. But to keep their seats when their pastor approaches the throne of grace, is to place apparently preaching and praying on one common level. As there is a similarity in that which is seen, the young will very naturally come to the conclusion that there is a corresponding similarity in that which is unseen.

Sitting in the time of prayer is contrary to that instinctive sense of propriety which God has made, as it were, a part of our very being. This appears clear, inasmuch as none of the pagan nations, in any age of the world, ever presented their supplications in a sitting posture.

It is uniformly discountenanced by Scripture examples. Before the coming of Christ, the worshippers of the true God, when they prayed, either stood, or kneeled, or prostrated themselves. The patriarch Job was in the habit of standing when he prayed. This appears from these words of his, "I cry unto thee, and thou dost not hear; I stand up, and thou regardest me not."

This was the posture which Hannah took when she prayed at the tabernacle. To Eli she said, "I am the woman that stood by thee here praying."

God's ancient people were directed to stand up and bless the Lord. Neh. ix. 2—5. When they were assembled together, it was their custom to stand in the time of prayer. Speaking of what took place at a certain time, Nehemiah says—"They stood and confessed their sins, and the iniquities of their fathers."

After the coming of Christ, men continued to honour God, in the time of prayer, with their bodies. Said our Lord to his disciples, "When ye stand praying," &c. Mark xi. 2. Our Saviour represents the humble publican as standing when he prayed. Stephen, when his persecutors were stoning him, kneeled and prayed. Peter, at the time Dorcas was raised to life, kneeled and prayed.

Tertullian, Origen, Epiphanius, Jerome, Augustine, Basil, and others, testify that standing, in the time of public prayer, was practised in their times. We learn from Origen, who was born only eighty-three years after the time of the apostles, that Christians, when they prayed, not only stood, but also lifted up their eyes and their hands towards heaven, in order that they might indicate the elevation of their souls. In speaking of secret prayer, he says—"One should kneel when he prays for the forgiveness of his sins." Early writers inform us, too, that those who were under the censure of the church kneeled; or, if their offence had been very great, prostrated themselves in the time of prayer.

Sitting, in the time of prayer, seems to indicate laziness and a want of feeling. There is both a scriptural impropriety and a moral unseemliness in this. The listlessness of demeanour indulged in by those who are in the habit of sitting in the time of prayer, ill becomes so sacred a place as the house of God. Some are gazing upon the congregation, others place themselves in an attitude the most favourable to repose. Now, as placing the head on the back of the seat which is before them, as some are in the habit of doing in the time of prayer, is a drowsy posture, it must be, of course, a

highly improper posture. Such apparent apathy—such feeling of irresponsibility as is manifested by these modern sitting congregations, is well calculated to chill the heart of any pastor. Such congregations are guilty of dishonouring the blessed Saviour, as they are disposed to slight his example. Though he was perfectly holy, yet when he approached his Father, he stood, or kneeled, or prostrated himself, but never sat.

As sitting in the time of prayer indicates any thing but reverence, it must be wholly inexcusable in any but those who are too enfeebled by age or by disease to be able to stand. Much more might be said, but a word to the wise is sufficient.—I. T.

American Spectator.

SIMILITUDES FROM THE VEGETABLE WORLD.

The fragrant white clover thrives, though trampled under foot; it furnishes the bees with stores of pure honey without asking or receiving the credit of it. Meekness and disinterestedness.—The morning-glory makes a fair show at sunrise, but withers as soon as it becomes hot. Excitement, without principle.—To cut off the top of the dock does no good; its root must be eradicated. Sin is the dock root.—The thistle has a beautiful blossom, but it is so armed with spines that every body abhors it. Beauty and bad temper.—The elder bush produces fragrant and delicate blossoms; but the farmer abhors it, because, if he gives it a foot, it will take a rod. Obtrusiveness.—If the grasshopper eat the silk of the corn, there will be no harvest. Irreligious principles in childhood.—If you go into a field of beggarticks in autumn, when you come home your clothes will reveal the fact. Vulgar companions.—Cranberries hide themselves beneath the moss; he who would find them must look for them. Modest worth.—“You see how such of the trees as bow their branches to the winter torrents escape unhurt; but such as resist, perish, root and branch.” *Sophocles*. Yielding to the opinions of others.—The blossoms of the barberry blast grain in their vicinity. Bad temper.—Thistle seed have wings. Bad principles.

INORDINATE EXPENDITURE is the cause of a great share of the crime and consequent misery which devastate the world. The clerk who spends more than he earns, is fast qualifying himself for a gambler and a thief; the trader or mechanic who overruns his income, is very certain to become in time a trickster and a cheat. Wherever you see a man spending faster than he earns, there look out for villany to be developed, though it be the farthest thing possible from his present thought.

THE DEAD TREE.—A few years ago, during a revival of religion in one of the country towns of New England, the wife of an infidel farmer became deeply interested in her spiritual welfare. He opposed and reviled her. On a Sabbath morning she urged him to accompany her to church. “No,” he replied, in a spirit of defiance—“I am going to the wood-lot, to cut wood.” The wife, with a saddened heart, went alone to the church. The husband, with an angry spirit, yoked his oxen, took his axe, and went to the woods. Wishing to leave the young and thrifty trees to grow and increase, he looked about to find some dead tree to cut down. He soon found one, and placing his axe at its roots he said, “This is dead, and fit for nothing but to be burned.” Instantly an unseen monitor whispered in his ear, “And what are you but a dead tree, fit for nothing but to be burned?” It was a barbed arrow, which pierced his heart. He could not extract it. He struck a few blows upon the tree, and then in remorse and anguish hastened home. His wife returned from church to find him in their chamber upon his knees, with his Bible before him, praying, “O Lord, be merciful to me, a sinner.” Man with his philosophy may attempt to account for these things. We prefer simply and believingly to repeat the declaration of God: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit.”

CHURCH GOING.—Bishop Latimer, in one of his sermons, exhorts his congregations to be constant at public worship, in the following terms :

“I had rather you should come, as the tale is of the gentlewoman of London. One of her neighbours met her in the street, and said, ‘Mistress whither go ye?’ ‘Marry,’ said she, ‘I’m going to St. Thomas of Acres to the sermon. I could not sleep all the last night, and I am now going thither. I never failed of a good nap there.’ And so I had rather ye would go a napping to the sermons than not go at all; for with what mind soever ye come, though ye come for an evil purpose, yet perchance, ye may be caught ere ye go, and the preacher may chance to catch you on his own hook.”

(From the Christian Magazine.)

HOW TO ENCOURAGE A MINISTER.

1. When you enter the church door, slam it to, pretty hard; stop a moment and gaze around, as if to be certain you are in the right house; stamp six or eight times upon the floor: your minister and the congregation will see that you have come.

2. Never glide up the aisle with a soft and noiseless step, as if upon some errand of mischief; but go with a bold look and with a firm and heavy tread; thereby declaring to your minister, “I am here, and I care not who sees me.” It is very comforting to your minister to know that you are not ashamed of being seen in the sanctuary.

3. When you get to your pew, pull the door to with a jerk; the louder the better: it will awaken those who have fallen asleep sooner than is fashionable: besides, it shows that you are willing others should be edified with what is going on, as well as yourself.

4. When the text is announced, take a bit of tobacco; give three (some think two sufficient) heavy coughs; and, as a note of attention, sound a loud nasal trumpet. This shows your pastor that you are in earnest in the matter under discussion, and mean to have all obstructions to easy and comfortable hearing removed.

5. Do not embarrass your minister by looking him full in the face; that appears bold and self-confident. Better turn your eyes in any other direction; this looks respectful and modest: besides, it shows that you feel what the preacher is saying. No ways probable that David looked Nathan in the face, when the prophet said, “Thou art the man.”

6. About the middle of the sermon, produce the tobacco-box again, and transfer a large portion of its contents into your mouth. This taking in of stores shows a wakeful state of mind, and evinces to your minister that you are determined to keep him company to the end of the sermon.

7. By no means omit ejecting, at proper intervals, a *quantum sufficit* of tobaccoized saliva. This has several good effects: 1. It shows that your happiness does not depend upon the comfort of your outward estate. 2. That you are free from the guilt of cleaning the outside of the platter. 3. It lays the dust.

8. Take at least one good nap: lay down to it and snore away. This shows your confidence, 1. In your pastor; that he will attend faithfully to his part of the work without being watched. 2. In the moral honesty of the congregation; that although you are in the helplessness of sleep, none of them will meddle with your pockets. Some authors who have written on this subject, are of the opinion that the best way of encouraging a preacher by sleeping in church, is not to recline, but

to sleep sitting straight up. In this attitude, the head will fall first to one side and then to the other; one eye will occasionally open and then shut; the other eye will do the same; and sometimes the mouth follows the example. Your whole appearance indicates rather an unwilling surrender of yourself to sleep, and proves, to your minister's comfort, that, though a man of frailty, you are a man of principle, and not to be overcome without a struggle.

9. If your minister happens to be so behind the times as to quote Scripture in his discourses, never turn to your Bible in search of the texts: this looks too much like doubting either his honesty or his ability to read the passage correctly.

10. When the benediction is pronounced, assemble about the door, and as your minister passes along, let him hear the voice of merry laughter, and conversation about horses, business, and politics. He will go to his closet with the conviction that his people are happy around the church, and that, whilst they attend the sanctuary, they are in no danger of neglecting the affairs of their country.

11. Never attend church in the afternoon. It will comfort your pastor to know that you are so full of the first sermon as to have no room for the second; besides, it looks benevolent, having yourself feasted in the morning, to leave your seat, during the remainder of the day, to be occupied by the poor and needy. N.

A CRITERION OF PROSPERITY.—A man of much travel and observation, and of eminent genius, the celebrated Goldsmith, nearly a century ago, penned the following remarks:—"In the towns and countries I have seen, I never saw a city or village yet whose miseries were not in proportion to the number of its public houses. In Rotterdam you may go through eight or ten streets without finding a public house; in Antwerp, almost every second house seemed an ale-house. In the one city, all wears the appearance of happiness and affluence; in the other,"—we need not proceed with the description.

SOMETHING TO THINK ABOUT.—The entire sum of money raised by the churches of Great Britain for missionary purposes, is about \$1,750,000, and by those of America, \$750,000; making together, \$2,200,000; and yet this sum scarcely equals the annual gifts at Kalee's temple, Calcutta.

MOCKING GOD.—A little girl once asked her mother what was meant by mocking God. Her mother told her that God was mocked whenever any one treated him with contempt. "What led you to ask the question?" said the mother.

"I was reading this text," was the reply. "'Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap.'"

"The word mock in that passage does not mean to treat with contempt, but rather to elude. The Apostle meant to assert that it was impossible to escape the consequences which God has affixed to a course of transgression. Children sometimes do things which their parents have forbidden, and by means of concealment and deception escape the threatened punishment; they can never thus escape the punishment threatened by God. Persons may deceive themselves, but they cannot deceive God: God is not mocked."

The great reason why some persons think they can sin and escape the consequence is, because sentence against an evil work is not executed speedily. God is in no haste to execute his judgments. A thousand years with Him are but as one day. Slowly but surely He moves onward in the accomplishment of his purposes, and sooner shall the material universe sink into annihilation, than that one sin shall escape his notice and go unpunished. The connexion between sin and its consequences, is severed only when the sinner exercises repentance towards God and faith in our Lord Jesus Christ.

Romanism.

In the Banner for February, 1848, p. 41, our readers will find the commencement of an elaborate and able article, designed to show that the Roman Catholic form of religion was a *novelty* in Ireland. In the May number, p. 144, and the June number, p. 180, of the same year, we published the continuation of it. By some means the copy was then mislaid, and, to our frequent and great regret, we were unable to proceed with its publication. A short time since, it was discovered, and we have now the pleasure of laying it before our readers. We hope this explanation will be satisfactory to the esteemed author, and to our subscribers generally. Although we deeply regret the interruption in this article, yet it is of such a nature that its value is not impaired. An article on the Primitive Church in Ireland, published in our last volume, treated in some measure of the same subject, and presents some of the same arguments; but this one whose publication we now resume is much more copious, and will be read, we hope, with as much interest as the other.

[For the Banner of the Covenant.]

ROMANISM A NOVELTY IN IRELAND.

II. "Having considered the *historical* evidence, we now arrive at the *second line of argument, namely, the doctrines held by the ancient Irish Church.*

It is a matter of very little importance *who* were the *first* missionaries among the Irish, whether they came from Greece or from Rome, whether they were disciples of John, Peter or Paul, if it appear that the primitive *Saints* (Christians) of Ireland, (even those who professedly came as missionaries from Rome,) held and taught, on the essential and leading points of doctrinal truth, the same opinions as are set forth in the Scriptures—the same as those held by us Protestant Catholics. And in proving this, we shall select a period of nearly two centuries from the alleged arrival of St. Patrick, till about the year 600. This is the most proper and important period on which to fix, for it was about the end of this time that Austin was sent on his mission to England by Gregory the First, with an especial and urgent claim of submission to the See of Rome, and after which the tide of degeneracy began chiefly to set in, until it had arrived at its highest point in the middle and dark ages of the tenth century.

1. The first doctrine for which we shall seek, and *seek in vain*, either in the scriptures, or in the early writers of the Irish church, is *Transubstantiation*, the favourite tenet of modern Romanism. The first witness which we shall produce is Cælius Sedulius, to whom Pope Galatius gave the title of "the venerable Sedulius," whose words plainly import that the elements used in the commemoration of the Lord's Supper, are "the fruit of the corn, and the joys of the vine."

"Denique Pontificum Princeps, summusque Sacerdos
 Quis nisi Christus adest? Gemini libaminis author—
 Ordine Melchisedeck, cui dantur munera semper
 Quæ sua sunt, segitis fructus, et gaudia vitis."

"Finally, who is present there except Christ, the Prince of Pontiffs, and the great High Priest; the author of the double libation, of the

order of Melchisedeck, to whom are always given gifts which are his own, *the fruit of the corn and the delights of the vine.*”—Vide Sedul. Carm. Pusch., Lib. 4.

Now assuredly there must be a transubstantiating power ruling the imagination which could make us suppose that Sedulius held the modern views of the Church of Rome on the doctrine of transubstantiation, or the sacrifice of the Mass. Indeed so clear are the writers of that day, that Mr. Thomas Moore, the poet and historian of Ireland, gives up the point, when, in speaking of John Scotus Erigena, he thus reasons about him, (Vol. i., p. 305.)—

“In stating, however, as he is said to have done, that the sacrament of the Eucharist is not the ‘true body and true blood,’ he might have had reference solely to the doctrine put forth then recently by Paschusius Radberth, who maintained that the body present in the Eucharist was the same carnal and palpable body which was born of the Virgin, which suffered on the Cross, and rose from the dead, whereas the belief of the Catholic Church *has always been that the body of Christ is under the symbols, not corporeally or carnally, but in a spiritual manner.*”

Here a Roman Catholic historian states plainly what he believes to have been the views of this remarkable Irishman, and of the “Catholic Church,” namely, that the body of Christ is under the symbols, *not corporeally or carnally, but in a spiritual manner.* But let us see whether this really be the view held by the Roman Catholic Church concerning the Eucharist. We are inclined to be somewhat skeptical, and ask some proof of what appears to us a strange assertion; *we* think it is *not* the belief of the Church of Rome, but that of Thomas Moore. Let us inquire what the Tridentine Fathers say about it.

The first canon of the 13th session of the Council of Trent says,—“If any one shall have denied that in the most holy sacrament of the Eucharist there are contained *truly, really and substantially,* the body and blood, together with the soul and divinity of our Lord Jesus Christ, but shall have said that he is in it only as in a sign or figure, or by his *influence, let him be accursed.*” Which, now, is the more modern doctrine? Moore says, that the body of Christ has always been considered by the church to be under the symbols not corporeally nor carnally, but spiritually. We, protesters against the innovations of popery, say the very same thing, that the “body of Christ is given, taken and eaten, after a heavenly and spiritual manner.” But the unholy Catholic Church of Rome, bound down by the iron yoke of her Tridentine Council, accuses the individual who does not believe that the body and blood, soul and divinity of our Lord are not truly, really and substantially in the sacrament. Is not hers the *modern* doctrine, contradicting the faith of the ancient church, and does it not afford a proof of the folly and untenableness of the tenet of Transubstantiation, when an intelligent mind like Moore’s is obliged to couple it with heresy? When *such a volunteer* in defence of Romanism is able to support it only by such a statement, which enfeebles, nay, contradicts, the cause he had undertaken to support—betrays his associates—yields at once the out-works of his church, and is obliged unwittingly to confess *the truth,* which withers the vitality of his system.

Well has Dean Swift observed, “That the belief of this doctrine makes every thing else *unbelievable;* that it alters the very character

of miracle, which is to *testify to the senses*, and thus prepare the mind for the reception of faith in those divine truths which are revealed, and which the exercise of mere reason never could enable man to acquire. But this doctrine silences the evidence of the senses altogether, and commands us to believe against their testimony, and thus would force upon the mind a doctrine contrary to sense—repugnant to reason—and inconsistent with the revealed will of God.”

2. We must omit all reference to the withholding the cup from the laity, as also the doctrine of the sacrifice of the *Mass*,* on both of which we have abundant testimonies to show that they were unknown to the early church, and hasten to consider the doctrine of PURGATORY.

Here we shall again summon St. Patrick as a witness, and we shall show that he distinctly opposes the doctrine. To exhibit the way in which Roman Catholics have been deceived, we may notice the delusory mode in which Moore treats this subject. In the 238th page of his work, he writes, that “Among the canons of a very early Irish Synod there is one, entitled ‘Of the Oblations for the Dead?’” Now, from this title thus given, his readers naturally would infer the practice of prayer and alms-giving for the relief of departed souls. Will any one believe that this was the title of one of the canons of *St. Patrick*? Why did not Mr. Moore mention the name of this remarkable saint? Why did he not unfold some reference as to the book in which we might find it? Oh, no, this would not be the genius of Romanism—this would let in the light of fact and history upon her deeds of darkness. But what will the candid, the intelligent part of the community think of the case, when they are told that the words of the canon thus referred to, and whose *title only*, has been mentioned by him, instead of acknowledging the doctrine of oblation for the dead, *most unequivocally opposes it?*

So much for accuracy, fair dealing, and the dependence we may place on the modern historians of Ireland. The following is the literal translation of the canon, taken from the “*Concilia of Spelman and Wilkins.*”

“Of the Oblation for the Dead.”—“Hear the apostle saying, ‘There is a sin unto death: I do not say we should pray for it;’ and our Lord, ‘Give not that which is holy unto dogs;’ *for he who, in his lifetime, does not deserve to receive the sacrifice, how can it assist him after death?*”

But we have further and most undeniable evidence, that St. Patrick knew nothing of Purgatory; for there is among his works one upon the following subject, “*De tribus Habitaculis,*” or “Of the Three Habitations,” and in the beginning of this treatise, he thus writes:—

“There be three habitations under the power of Almighty God, the first (or highest,) the lowermost, and the middle; the highest of which is called the kingdom of God, or the kingdom of the heavens; the lowermost is termed hell; the middle is named the present world.” And again, “In this world there is a mixture of good and bad; but in the kingdom of God none are bad, but all good; but in hell none are good, but all bad; and either place is supplied by the middle one.” There is no mention of Purgatory here, nor indeed in the entire book,

* I feel the less reluctance in passing over these, as I intend (D. V.) to write separate articles on Transubstantiation and the sacrifice of the Mass, for the Banner.

although its peculiar topic is the future condition of the soul; there is not the slightest allusion to it, nay, so silent is he on the subject, that while it distinctly proves that he does not inculcate the doctrine, it likewise affords a strong implication *that he had never heard of it*. Now we leave it to any man to judge whether this agrees with the present opinion of Romanism. Claudius, also, who wrote his Commentaries on Matthew long after, about the year 715, referring to the words of Jerome, one of the greatest and most ancient fathers of the Roman church, shows the utter vanity of prayers for the dead, and their inefficacy to release the soul from Purgatory. "While we are in this present world we may assist each other by prayers or by counsels; but when we shall come before the tribunal of Christ, neither Job, nor Daniel, nor Noah, can entreat for any one; *but every one shall bear his own burden.*" And in a much later period, Fisher, a Roman Catholic, and Bishop of Rochester, (England,) confesses that there is not a text in scripture to oblige a man to believe in Purgatory, while there are many to compel him to a contrary faith. Let us select one or two. Look at the expressions of Abraham in the parable of Lazarus and the rich man, Luke xvi. 24, &c.; or turn to John v. 24: "He that heareth my words, and believeth on Him that sent me, *hath* everlasting life, and shall not come into condemnation;" or to Rev. xiv. 13: "*Blessed* are the dead which die in the Lord," &c., &c.; or mark the entire tenor of scripture, and you will find every where a full and free proclamation of unpurchased, unrestricted mercy. Salvation without works, or suffering hereafter. Justification by faith alone in Jesus Christ, and especially that great and comprehensive truth, which completely quenches every spark of Purgatory, "The blood of Jesus Christ his Son, cleanseth us from all sin."

3. The third important doctrine to which we shall refer is the invocation of *saints*, and once more shall we cite the celebrated saint of Erin. We have a particular regard for his opinions, and a kind of patriarchal reverence for his memory, and a hearty approval of his labours. This may perhaps arise from the fact that, in boyhood's days, we have wandered about the mountains on which the saint, when once a shepherd boy, fed his flocks; and if so, kind reader, forgive it, and give him no credit for any principle or labour but what the faithful page of history testifies.

In the twenty-third canon of his Synod, he writes, "*No creature is to be adjured, but only the Creator.*" And Sedulius, writing upon Romans, 1st chapter, thus expresses himself touching the worship of God, and delivers the general rule, "That to adore any other besides the Father, and the Son, and the Holy Ghost, is the crime of impiety; and that all that the soul oweth unto God, if it bestow it upon any beside God, it committeth adultery." There is nothing which better exhibits the truth of this case respecting the primitive saints of Ireland, than a careful examination of the *accredited* works of St. Patrick, which show, in a striking manner, that he was a man of prayer. "An hundred times a day (a definite for an indefinite number) did he address himself to God. And that before the dawn, in the snow-frost and rain, I ceased not, because my spirit burned within me." (Opusc. p. 6, Confession.) Yet throughout all these works, replete with prayers and intercession, there is not one passage in which there is the least mention made of the "blessed Virgin Mary," or of any saint

whatever. We consider this silence to be much more than mere negative evidence; for were he like a good modern Romanist, he could not, and would not, have so slighted, by silence, the Virgin and the saints. (Ah, Patrick, had you lived in after days, and come under the *surveillance* of the holy office, I tremble for your fate.) But as it was a practice not then in existence, we cannot, of course, demand greater proof than entire silence, we cannot expect him to condemn it in so many words, when it was an abomination of which he had never heard. Without resorting to the aid of further argument to prove the practice of the ancient Irish church to have been widely different from modern Romanism, we would say to all, search the scriptures, and contrast its authoritative truths with the extravagant and idolatrous honour paid now to the Virgin and other saints. Read such a text as Luke xi. 27: "And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bore thee, and the paps which thou hast sucked." 28: "But he said, Yea, rather blessed are they that hear the word of God, and keep it." Now, does not the Lord Jesus in that portion of Scripture, check her with prophetic caution? And to close this point, are we not told in 1 Tim. ii. 5: "There is one God and one Mediator." Through him, then, as our Intercessor, let us come boldly to the throne of grace.

4. Our next doctrinal proof shall be *the marriage of the clergy*; and for proof of this, we shall refer to the 6th canon of St. Patrick: "Whatsoever clerk, from the door-keeper to the priest, shall be seen without his tunic, &c., and if his wife shall walk out without having her head veiled, let them be shorn by the laity, and separated from the church." And is it not rather a curious and convincing fact that, even so late as the tenth, eleventh and twelfth centuries, in the very See of Armagh, "the primacy passed from the chief of the sept, as a kind of inheritance, for fifteen generations." (Bernard's Life of Malachy, c. vii., and Harris Ware, pp. 49 and 54.) Thus, Amalyaid, who was primate in the year 1021, was father to two bishops of that See; Celsus, Bishop of Armagh, who died, A. D., 1129, was a married man. (Vide a MSS., T. C., D., c. i., 26,) where it is said that his marriage was "*more gentis suæ*;" the eight primates who preceded him were also married. (Bernard, ut supra.) This custom of succeeding by inheritance, gave rise in Ireland to the species of property known by the name of Corbes, Herenachs, and Termoners, (Vide Usher's tract on these, Val. Col. i., p. 192;) and at last this abuse became so offensive to the Pope, Innocent III., that he wrote letters to John Sacernittanus, his legate in Ireland, A. D., 1104, "That he should abolish that bad usage in Ireland, by which *sons and grandsons* succeeded to the benefices of their *fathers and grandfathers*." (Vit. et gest. Pontif. Craconii, Rom., 1601, p. 515.) We cannot omit the interesting fact, that St. Patrick was, according to his own confession, and the accounts of his contemporaries, the son of Calphurnius, a deacon, and his grandfather, Politus, was a priest. The assertion is somewhere made, but not on any authority, that neither of them was ordained till after their respective marriages; however, as this is possible, and cannot be disproved, we shall waive the use of this powerful authority on the subject. Not that we can see how it can possibly *disprove* our position, even though it were fully *proved*; for if it were the law to ordain men having wives and children, we cannot see the con-

sistency, impartiality or fair-dealing of prohibiting the "single clerics" from enjoying the privileges of their more favoured brethren, and (to use the words of an English statesman on another subject,) which God and nature had put in their power. But we shall not enlarge upon this head so as to inquire into the practice of the rest of the Christian world. The celibacy of the clergy was confessedly introduced, in late years, (by Pope Gregory VII., *alias* Hildebrande, in the eleventh century,) and certainly could not be within the contemplation of the Apostle Paul, when he wrote his epistles to Timothy and Titus. "A bishop must then be blameless, the husband of one wife," &c. (See 1st Tim. iii. 2, and also same chap. from 8th to 12th verse, for deacons; and Tit. i. 6, 7, for elders, and where the eldership and bishoprick are proved to be the same office.)

(To be continued.)

The Family Circle.

A FATHER'S COUNSELS.—The following letter was written about forty years ago, by William Wirt, an eminent Virginia lawyer, to his daughter Laura. She was only eight years old; but her father, like a wise man, was anxious that his child should form good habits and have proper views of the importance of a well instructed mind. There are many readers of our Children's Friend who will do well to regard this letter as sent to them, and if they profit by it, as we have reason to believe the little Laura Wirt did, we shall not regret printing it for their special benefit.

MY DEAR LAURA,—I would have answered your letter sooner, but that my courts and my clients hardly leave me time to write to your dear mother, to whom, of all other earthly creatures, you and I owe our first duties. But I have not loved you the less for not writing to you: on the contrary, I have been thinking of you with the greatest affection, and praying for you, on my bended knees, night and morning, humbly begging of God that he would bless you with health and happiness, and make you an ornament to your sex, and a blessing to your parents. But we must not be like the man that prayed to Hercules to help his wagon out of the mud, and was too lazy to try to help himself:—no, we must be thoughtful; try our very best to learn our books, and to be good; and then, if we call upon our Father in heaven, he will help us. I am very glad your Latin grammar is becoming easier to you. It will be more and more so, the more you give your whole mind to it. God has been very kind in blessing you with a sound understanding; and it would be sinful in you to neglect such a great blessing, and suffer your mind to go to ruin, instead of improving it by study, and making it beautiful, as well as useful, to yourself and others. It would be almost as bad as it would be for Uncle Cabell to be so lazy himself, and to suffer his labourers to be so lazy, as to let his rich low grounds grow up all in weeds, instead of corn, and so have no bread to give his family, and let them all starve and die. Now your mind is as rich as Uncle Cabell's low grounds; and all that your mother and father ask of you, is, that you will not be so idle as to let it run to weeds; but that you will be industrious and studious, and so your mind will bring a fine crop of fruits and flowers.

Suppose there was a nest full of beautiful young birds, so young that they could not fly and help themselves, and they were opening their little mouths, and crying for something to eat and drink, and their parents would not bring them any thing, but were to let them cry on from morning till night, till they starved and died, would they not be very wicked parents? Now, your mind is this nest full of beautiful little singing-birds; much more beautiful and melo-

dions than any canary-birds in the world; and there sits fancy, and reason, and memory, and judgment,—all with their little heads thrust forward out of the nest, and crying as hard as they can for something to eat and drink. Will you not love your father and mother for trying to feed them with books and learning, the only kind of meat and drink they love, and without which those sweet little songsters must, in a few years, hang their heads and die? Nay, will you not do your very best to help your father and mother to feed them, that they may grow up, get a full suit of fine glossy feathers, and cheer the house with their songs? And, moreover, would it not be very wrong to feed *some* of them only, and let the rest starve? You are very fond, when you get a new story-book, of running through it as fast as you can, just for the sake of knowing what happened in this one, and that one; in doing this, you are only feeding one of the four birds I have mentioned,—that is, *fancy*. Which, to be sure, is the loudest singer among them, and will please you most while you are young. But, while you are thus feeding and stuffing fancy,—reason, memory and judgment are starving; and yet, by-and-by, you will think their notes much softer and sweeter than those of fancy, although not so loud, and wild, and varied. Therefore, you ought to feed those other birds, too: they eat a great deal slower than fancy: they require the grains to be pounded in a mortar before they can get any food from them: that is, when you read a pretty story, you must not gallop over it as fast as you can, just to learn what happened; but you must stop every now and then, and consider why one of the persons you are reading of is so much beloved, and another so much hated. This sort of consideration pounds the grains in a mortar, and feeds reason and judgment. Then you must determine that you will not forget that story, but that you will try to remember every part of it, that you may shape your own conduct by it,—doing those good actions which the story has told you will make people love you, and avoiding those evil ones which you find will make them hate you. This is feeding memory and judgment both at once. Memory, too, is remarkably fond of a *tit-bit* of Latin grammar; and, though the food is hard to come at, yet the sweet little bird must not starve. The rest of them could do nothing without her; for, if she was to die, they would never sing again,—at least not sweetly.

Your affectionate father,

WM. WIRT.

A WORD TO GIRLS AND BOYS.—Never be rude, mischievous, nor boisterous, in the absence of your parents or teachers. Remember the eye of God is upon you. Read the 139th Psalm.

Never take liberties, manifest undue self-importance, when visitors or strangers are present. Some very bad children, on such occasions, not only disgrace themselves, but also dishonour their parents.

“My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck.” Prov. i. 8, 9. “Honour thy father and thy mother, which is the first commandment with promise.”

Resolve never to do any thing, when you are alone, that you would not do if your parents were present.

Never invite any one to visit you, without first consulting your parents or guardians. Children and youth should never assume the high responsibility of selecting either their books or associates; it is fearful! None but parents or guardians have a right to make the selection. “Cursed be he that setteth light by his father, or his mother; and all the people shall say, Amen.”

Never be offended when corrected for your faults. Some little boys and girls are displeased, when their faults are pointed out, and receive it unkindly. This is wrong. They should be very humble and thankful for some kind friend to correct their vicious habits, and teach them better manners. “The

way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise." Prov. xiii. 15.

Again: *Never be unemployed, never be triflingly employed.*" Sentiments worthy to be written in letters of gold! Are children or youth privileged to idle or trifle? Has God hinted such a thing, ever? Time, if possible, is more precious and important in childhood, than at any other season. The moments should be *grasped*, as infinitely more valuable than gold dust. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." Rest assured, little folks, young as you are, that for every idle moment, and for every idle word, you shall give an account thereof, in the day of judgment! "My son," says Solomon, "forget not my law, but let thy *heart* keep my commandments; for length of days and long life and peace shall they add to thee."

Our constant prayer should be: "Lord, so teach us to number our days, that we may apply our hearts unto wisdom."—*Golden Rule.*

"REMEMBER THE SABBATH DAY TO KEEP IT HOLY."—Children, do you keep this command? Do you keep God's day holy? If you do, I am sure you do not play, as you do on other days. You do not run, and romp, and laugh loud, and make a noise as you do when you return from school during the week. The Sabbath is the *Lord's day*; and you have no more right to make it a day of worldly pleasure, amusement, and enjoyment, than you have to take the money out of the missionary box in the Sabbath school room, and spend it for candy and cakes. It is the *Lord's*, and not your own. Think of that. And if you would keep it holy, you must not do any thing that violates its sanctity; but on the other hand you must spend the day in *holy duties*. You should pray, and read good books, and go to church, and strive to serve God. This is the great end of Sabbath-school instruction: to make you better, to lead you to Christ, and at last to heaven.—*Richmond Chn. Adv.*

WHAT AN INFLUENCE!—There are at least three millions of mothers in the United States. These mothers, aside from older children, have, it is supposed, between two and three hundred thousand infants in their charge. No influence at present can reach these infant minds but that of the mother. These minds may be moulded at the will or discretion of these mothers. If this army of mothers should combine to accomplish any given object, what might they not do? If every mother should imitate the example of Hannah of old, and consecrate her infant to the service of the Lord, what could withstand such a moral influence? And yet, from these infants are to come our rulers, our judges, our ministers, and all influence, either for good or evil, which is to sway the destinies of the nation.

Poetry.

We would call the particular attention of our readers to the following verses, so excellent in sentiment, and expressed with much of the true poetic spirit. Other communications to which the writer refers never reached us.

[For the Banner of the Covenant.]

SPEAK NO ILL.

Nay, speak no ill, a kindly word
 Can never leave a sting behind;
 And oh! to breathe each tale we've heard,
 Is far beneath a noble mind.
 Full oft a better seed is sown
 By choosing still the kinder plan;
 For if but little good be known,
 Yet let us speak the best we can.

Give me the heart that fain would hide,
 Would fain another's faults efface;
 How can it please our human pride
 To prove humanity but base?
 No; let us reach a higher mood,
 A nobler estimate for man.
 Be earnest in the search for good,
 And speak of all the best we can,

Then speak no ill, but lenient be
 To others' failings as your own.
 If you the first a fault to see,
 Be not the first to make it known;
 For life is but a passing day,
 No lips may tell how brief its span;
 Then oh! the little time we stay
 Let's speak of all the best we can.

Lisbon, July 15th.

Miscellaneous.

[For the Banner of the Covenant.]

THE LATE MEETING OF SYNOD.

The late meeting of General Synod in Xenia is, in many respects, a memorable one; memorable for its numbers, its strictly business character, the amount of work done and projected, the prevailing harmony, and the encouraging evidences of prosperity and progress in the work of the Lord, which it affords. It was a meeting to be looked back to with satisfaction, and as well calculated to foster the desire in the minds of the members to meet each other again in a similar capacity.

Members Present. Had all the certified delegates been in their places, Synod would have numbered seventy members. Of these, forty were in attendance, and they represented fairly the different sections of the church. At the last meeting of General Synod, before the pro-re-nata secession, and when the church was still undivided, *thirty-three* members were present. This took place in 1831. The secession occurred in 1833, and now, in 1850, the representation present is considerably larger than it was before the departure of the separating brethren. Shortly before the secession there were forty-one ministers in the undivided church; twenty of these, nine of whom were without pastoral charge, went with the secession, either at the time of it, or shortly after, and formed the new organization which met in Cherry Street, Philadelphia, in 1833. On the ordination of Mr. Lamb, who accepted a call when Synod was in session, the number of ministers in communion with the General Synod of the Reformed Presbyterian Church will be *forty*. Several congregations are preparing calls and asking settlements, and thus it may be expected that, during the current year, 1850, all that the church lost from her ministry by the unhappy pro-re-nata movement, will be more than made up; and her moral force increased in a much greater proportion, by the entire absence from her counsels of those causes of division which produced the departure of so many in 1833.

In the church there are now at least sixty-two organized congregations. The number of probationers reported to Synod at its late meeting was ten, and one has been added since. In a short time, these

will probably be all ordained to the ministry; and, ere long, the church will have a ministerial force of more than *fifty* men to maintain her principles, and take their share in bringing the world to truth, holiness and salvation. Is there not reason to believe, from the remembrances of the past, and the monitions of the present, that this can best be done by standing consistently on the ground of their own avowed principles as a church, and co-operating together by the rule of her established order?

The state of religion. This is by far the most important subject of consideration which the periodical publication of the minutes of Christian denominations presents. In other bodies, the "narrative of religion" is usually a document by itself. And this mode of exhibiting the facts has certainly some advantages. The mode prevalent in the Reformed Presbyterian Church is, to incorporate the facts on this subject in the reports of presbyteries, and to present these, in an embodied form, in the report of the committee on presbyterial reports. Many have felt that too little is generally said by these reports on this most interesting of all matters to the church; and, perhaps, in the fear of saying too much, we have fallen into the opposite extreme. The external organism of the church is all intended to be subsidiary to, and promotive of, her spirituality. It matters little what she is doing upon the surface, if the piety of the household and the heart is not fostered and increased. Gain here is "great gain," and of vastly more moment than increase of numbers, of funds, and of outward popularity. And yet God acts by the organization and ordinances of the visible church, in the conversion of the sinner and edification of the saint. And thus, when the divine blessing is resting upon the efforts of the church for her own extension, the religious improvement of her ministry and members will, at least, keep pace with her progress in numbers and efficiency. In reviewing the late Minutes of Synod, the just inference would seem to be, that there is evidence of much of the gracious presence of the Spirit of God in the church, that much sanctified character is to be found there; that conversions to God are taking place, by the divine blessing on her administrations, both at home and upon heathen ground; and that thus she has encouragement to hope that God is making use of her instrumentality to bless the world with the salvation of his Son. But, while this is true, there is also evidence that the church needs revival of her piety, more of the spirit of prayer, more faith, and more earnestness in her desires and efforts for the conversion of sinners to Jesus Christ. Let us hope that future minutes will tell of an improvement in the spirit of true devotion, of more prayer, of larger additions from the world, and of outpourings of the Holy Spirit from on high, that will make our department of Zion as "a well watered garden, which the Lord has blessed."

Church extension. Since the last meeting of Synod, it appears that five licensed preachers have acceded to the fellowship of the Reformed Presbyterian Church from other denominations. Eight have been licensed from our own seminary. One minister has been received from a sister Synod, and five have been ordained and installed in pastoral charges. Presbyteries report five new organizations as having been made, or as about to be made, and many new stations opened and occupied, while a large increase of members has taken place in the settled congregations. And still the call is for the ordi-

nances, from the Atlantic coast of Nova Scotia and New Brunswick, to Oregon, on the Pacific. While, from heathen India, thanks are rendered to God and the church at home, for what is doing and expected, in that most interesting locality. At no former period have our prospects of church extension been so encouraging. We would record this fact not in the spirit of boasting, but to show our encouragements, and indicate the weight of our responsibilities.

The funds. The aggregate of the receipts reported in the minutes is \$7012,15. Deducting the cost of the publication of the Testimony, and the receipts for the contingent fund of Synod, which seem to have amounted together to \$650,35, the remainder has been expended for missions, foreign and domestic, and the support of the Seminary. And yet, as the documents declare, the reports of presbyteries of money received and expended by them for domestic purposes are very imperfect, and do not by any means indicate what is the true amount of their disbursements. Still, the state of the funds is decidedly encouraging, and shows both how much may be raised by systematic and persevering effort, and how large an amount of good may be accomplished by a small amount of money judiciously expended.

The Seminary. The report of the superintendents to Synod, indicates a highly propitious state of things in this institution, so essential to the welfare and progress of the church. It was with grief that the respected senior Professor and his very competent aid, were found tendering the resignation of their chairs, and the subsequent declination of Synod to accept these resignations, with their earnest and unanimous request to the Professors to continue their labours, evinced how fully their past exertions were appreciated. The report of the committee on the Seminary will be found to be an interesting document. It puts the whole subject on the right ground, and will, we have no doubt, command the approval of the church. The establishment of a new department of the Seminary in Xenia was demanded by the exigencies of the church. It will not interfere with the operation of the eastern department. They will exist in harmony, and double the educational force of our beloved Zion. It is truly matter of thankfulness to God that he has given her so many men fully competent to the theological training of others. In the appointment of Dr. M'Master as Senior Professor in the West, the church is availing herself of the services of one whose praise is in all the churches. We remember when a theological chair, in another department of the church, was in his offer; and where the prospects of usefulness were great, and the emolument far beyond any thing which his own church is able to tender. It was a testimony to his competency to this position of usefulness, but it was not inducement enough to leave his own chosen and long sustained place in the church of the reformation. With the aid of the Junior Professor, enjoying so much of the public respect and confidence, we trust he will long see the pleasure of the Lord prospering in his hand. We expect to see students who could not cross the Allegheny mountains to Philadelphia, repairing to Xenia for their theological education; and many of the active and enterprising sons of the west, encouraged by the offer of instruction at home, devoting themselves to the service of God in the ministry of his Son. The western church has now the opportunity to educate her ministry at home. Let her support her own with the liberality that it merits.

The east will still require its seminary. For years to come, theological students will need employment to aid them forward in their studies. This the eastern cities will continue to furnish. It cannot be expected that students from Nova Scotia, the Canadas, New England, and the Atlantic coast, can betake themselves to the distant west for instruction in theology. They will find it in the eastern department of the Seminary; and let the eastern and western, like the two hands of the body, labour in unison for the common benefit. We know that it is the universal desire and expectation of the church that the respected Professors in Philadelphia will still labour in their own place, and, as Synod has wisely left it, at their own untrammelled discretion.

The Directory and Rules. The last meeting of Synod is remarkable for the documents it has produced and adopted. We have "the Letter to the Foreign Sister Churches," the "Report on the Unity of the Church," the "Memorial of the Ohio Presbytery, published for the information of the Church," and "the Directory and Rules," as adopted. They are all well worth examination. The Directory, it is well known, was penned by the late Rev. Dr. Black, over whose demise the church is yet mourning. No man to be found, was more competent to such a work. The Directory will bear examination. It contains a system of great principles, which the younger men of the church may study to great advantage. It not only gives the Rules, but the reasons for them. It was adopted with unanimity, and, when published, a copy of it should be in every family. Let it not be forgotten that it is a Directory for Secret and Family Worship, as well as for that which is more social and public. "The Rules" will be found to be a good system, combining much of what is most valuable in those of other churches, and defining our own long established practice. They are somewhat stringent, perhaps, but they will be found to guard well the order of judicative proceedings.

Things projected. A resolution passed the Synod to prepare a continued history of the church. This, as it was understood, was a resolution to revise and complete the historical part of the Testimony. And certainly this is much required. The historical part of the Testimony, it is well known, was composed by the late Dr. Alexander M'Leod, and it has been long admired, both as a specimen of fine composition, and an admirable compend of ecclesiastical history. The church is in danger of forgetting it, and it is time it was again brought to the public eye. The time, too, would seem to have arrived for a true, candid, and discreet narration of the facts and reasons of the pro-re-nata secession of 1832-3. Much want of information exists on this subject. Permanent histories have been published, greatly misrepresenting the facts of the case, and the church owes it to the truth and to her own consistency, as a witness for truth, that the public mind be duly informed on this subject. The committee who have it in charge are competent to their work, and will do it justice. We perceive, too, that a committee has been appointed to prepare a "Pastoral Address," on certain specified subjects. The utility of this will depend on the nature of the document prepared. We have seldom seen much benefit accruing from such compositions. They are only for occasions of great emergency; and, as a general rule, it were better to leave the matters to which they are expected to refer, to the

stated ministrations of the pulpit, or the direct legislation of the judicatories, meeting, as it may need, the emergency as it arises.

But another project is, the mission to Oregon. It is right and honourable. Our brethren of the church are already there. They ask for the gospel on the slopes of the Pacific. Let them be supplied, and let the church go at once and scatter her handful of mountain corn upon the fallow ground of that new world, as it is now opening its bosom to receive it. It is the half-way house to Saharanpur, that object of our best affections.

Of our Foreign Mission we had intended to speak, but we forbear. It speaks for itself. The able and interesting Report of the Secretary, the Report of the Presbytery of Saharanpur itself, the Report of the Treasurer, and the information diffused through the Minutes respecting it all indicate that God is blessing this department of Synod's operations, and making it a blessing to the heathen and to the church at home. Let it be fostered. The harvest in India may follow the seed time much sooner than is generally expected. The brethren who are doing her work among the heathen are worthy the respect and countenance of the church.

The case of discipline. It is worthy of remark that General Synod has been called to adjudicate but two cases of discipline, coming to them by appeal, during a space of some seventeen years. Both of these cases came from the same quarter, and had reference, mainly, to the same individual. Perhaps, a plainer case than the one presented in the last minutes, when considered on its own merits, never came before an ecclesiastical court. It is not surprising that the issue was so very harmonious, and that it has commanded so extensively the approval of the church in all quarters. Among the important principles which may be considered as settled by the verdict of the supreme judicatory in this case, we presume the following are evident.

1. That when an individual asks and receives a certificate to join another body, and when, in consequence, his name is stricken from the roll of his presbytery, and the fact reported to Synod, he is, to all intents and purposes, out of the communion of the church, and she is no more responsible for him.
2. That no man can be a minister of the church, and yet not connected with any of her presbyteries.
3. That no minister can pass from the jurisdiction of one presbytery to that of another, without a regular dismissal from the presbytery which he leaves to the Presbytery which he joins.
4. That a certificate of character and standing is useful merely to indicate the position of him who receives it at the date of its reception.
5. That no presbytery can legally exercise jurisdiction on individuals or communities beyond their own geographical boundaries without the express permission of General Synod.
6. That it is the province of the supreme judicatory to correct the irregularities of the inferior courts, and exercise a general review and control over all their operations. In the case under consideration, the supreme judicatory have exercised their authority. Acting as the court of last resort, they have settled the questions which were brought under their review, and the firmness and decision of their course will command public respect and confidence the more their acts are known and examined. The last Synod is memorable for its respect for good order, and practical illustrations of sound presbyterian regimen.

[For the Banner of the Covenant.]

DR. CLARKE ON INSTRUMENTAL MUSIC.

The following observations of Dr. Adam Clarke, concerning abuses in singing the praises of God in worshipping assemblies, are worthy a place in the "Banner of the Covenant," and also of the serious consideration of its readers.

"Though I never had a personal quarrel with the singers in any place, yet I have never known one case, where there was a choir of singers, that they did not make disturbance in the societies. And it would be much better in every case, and in every respect, to employ a precentor, or a person to raise the tunes; and then the congregation would learn to sing, the purpose of singing would be accomplished, every mouth would confess to God, and a horrible evil would be prevented—the bringing together in the house of God, and making them the almost only instruments of celebrating his praises, such a company of gay, airy, giddy and ungodly men and women, as are generally grouped in such choirs; for voice and skill must be had, let decency of behaviour and morality be where they will. Every thing must be sacrificed to a good voice, in order to make the choir complete and respectable. Many scandals have been brought into the church of God by choirs and their accompaniments. Why do not the Methodist preachers lay this to heart?

"The singing which is recommended, Col. iii. 16, is widely different from what is commonly used in most Christian congregations; a congeries of unmeaning sounds, associated to bundles of nonsensical and often ridiculous repetition, which at once both deprave and disgrace the church of Christ. Melody, which is allowed to be the most proper for devotional music, is now sacrificed to an exuberant harmony, which requires not only many different kinds of voices, but different musical instruments to support it. And by these preposterous means the simplicity of the Christian worship is destroyed, and all edification totally prevented. And this kind of singing is amply proved to be injurious to the personal piety of those employed in it: even of those who enter with a considerable share of humility and Christian meekness, how few continue to sing with grace in their hearts unto the Lord."—Christian Theology, p. 244. In the following page, speaking of the singing of the Jewish church: "But I rather suppose that their singing consisted in solemn, well-measured recitation, than in the jingling and often foolish sounds which we use, when a single monosyllable is sometimes shivered into a multitude of semiquavers! Here it may not be improper to remark, that the spirit and the understanding are seldom united in our congregational singing. Those whose hearts are right with God have generally no skill in music; and those who are well skilled in music have seldom a devotional spirit, but are generally proud, self-willed, contentious and arrogant. Do not these persons entirely overrate themselves? A good singer among the people of God, who has not the life of God in his soul, is *vox et præterea nihil*, as Heliogabalus said of the nightingale's brains, on which he desired to sup, 'he is nothing but a sound.' Some of those persons, I mean those who sing with the understanding without the spirit, suppose themselves of great consequence in the church of Christ; and they find foolish superficial people, whom they persuade to be of their own mind, and soon raise parties and contentions, if they have not every thing their own way; and that way is contrary to the spirit and simplicity of the gospel." Speaking of instruments of music—"Can they

be used in Christian assemblies, according to the spirit of Christianity? Has Jesus Christ, or his Apostles, ever commanded or sanctioned the use of them? Were they ever used any where in the apostolic church? Does the use of them at present, in Christian congregations, ever increase the spirit of devotion? Does it ever appear that bands of musicians, either in their collective or individual capacity, are more spiritual, or as spiritual, as the other parts of the church of Christ?

“Is there not more pride, self-will, stubbornness, insubordination, lightness or frivolity, among such persons, than among the other professors of Christianity found in the same religious society? Is it ever remarked or known that musicians, in the house of God, have ever attained to any depth of piety, or superior soundness of understanding, in the things of God? Is it ever found that those churches and Christian societies, which have and use instruments of music in divine worship, are more holy, or as holy, as those societies which do not use them? And is it always found that the ministers who affect and recommend them to be used in the worship of Almighty God are the most spiritual men, and the most spiritual and useful preachers? Can mere sounds, no matter how melodious, when no word or sentiment is or can be uttered, be considered as giving praise to God? Is it possible that pipes or strings of any kind can give praise to God? Can God be pleased with sounds which are emitted by no sentient being, and have in themselves no meaning? If these questions cannot be answered in the affirmative, then is not the introduction of such instruments into the worship of God anti-christian, calculated to debase and ultimately ruin the spirit and influences of the gospel of Jesus Christ? And should not all who wish well to the spread and establishment of pure and undefiled religion lift up their hand, their influence, and their voice against them? The argument from the use in the Jewish service is futile in the extreme, when applied to Christianity.”—p. 246.

“I have no doubt but the gross perversion of the simplicity of Christian worship, by the introduction of various instruments of music into the churches and chapels, if not a species of idolatry, will, at least, rank with will-worship or superstitious rites and ceremonies. When the spirit and unction of God do not prevail in Christian assemblies, priests and people being destitute of both, their place, by general consent, is to be supplied by imposing ceremonies, noise and show. The church of Rome, in every country where it either prevails or exists, has so blended a pretended Christian devotion with heathenish and Jewish rites and ceremonies; two parts of which are borrowed from pagan Rome, the third from the Jewish ritual, ill understood and grossly misrepresented, and the fourth part from the corruptions of the Christian system. Nor is the Protestant church yet fully freed from a variety of matters in public worship which savours little of that simplicity and spirituality which should ever designate the worship of that infinitely pure Spirit, who cannot be pleased with any thing incorporated with his worship that has not been prescribed by himself, and has not a direct tendency to lead the heart from earth and sensual things to heaven, and to that holiness without which none shall see the Lord. The singing, as it is practised in several places, and the heathenish accompaniments of organs and musical instruments of various sorts, are as contrary to the simplicity of the gospel, and the spirituality of that worship which God requires, as darkness is contrary to light.”—

Domestic Missions.

PROTESTANTISM IN CALIFORNIA.—Rev. J. A. Benton, writing from California to the *Congregationalist*, says,—“There are three Presbyterian churches belonging to the ‘Presbytery of California’ under the General Assembly, Old School, so called. One of these is at Benicia, Rev. S. Woolbridge, J., pastor; one at San Francisco, Rev. A. Williams, pastor; one at Stockton, Rev. J. Woods, pastor. In connexion with this Presbytery, also, is Rev. Mr. Canders, who preaches in the valley of the Nappa and Sonoma.

“There are three ministers belonging to the ‘Presbytery of San Francisco’ under the General Assembly, New School, so called. The only church organization under this Presbytery, is at San José, of which Rev. J. W. Douglass, is acting pastor. Rev. T. D. Hunt, of San Francisco, belongs to the Presbytery, as also Rev. S. H. Willey of Monterey. At the latter place, there is yet no organization, and Mr. Hunt’s *church* is of another style of government.

“There are two Congregational churches in existence: one at San Francisco, of which Rev. T. D. Hunt is pastor; one at Sacramento City, of which the writer is acting pastor. Rev. Mr. Blakelee, a Congregational clergyman, has been teaching at San José, through the winter, and is now visiting the towns above. He may soon become an active co-labourer in preaching the gospel.

“The organization at Monterey is more likely to be Congregational than any other, whenever it takes place. Thus it appears that there are in the State at this time, two Congregational ministers and two churches, seven Presbyterian ministers and four churches. There are three Episcopal churches organized—two at San Francisco, and one at Sacramento City. There are four Episcopal ministers at present, all residing in San Francisco. There are three Methodist Episcopal societies—one at San José, one at San Francisco, one at Sacramento. I know of but two clergymen of this order who are exclusively devoted to the work of the ministry. There are several others engaged in the business. There are three Baptist ministers besides those who occasionally preach. There is one Baptist church, that at San Francisco, of which Rev. O. C. Wheeler is pastor. Rev. Mr. Briarly preached at San José, and Rev. Mr. Kallok at Sacramento City. There was a Baptist church organized here in the autumn of 1849, and in consequence of the dispersion of its members, it became extinct during the winter. It will, no doubt, be soon resuscitated. Thus you have a view of what Protestantism is in California.”

Foreign Missions.

LETTER TO REV. MR. CLARKE’S BIBLE CLASS, AMHERST POINT,
NOVA SCOTIA.

The following letter, though designed particularly for the young people to whom it is addressed, is so suitable for the youth of the church generally, that we have availed ourselves of Mr. Campbell’s permission to publish it in the *Banner*, while it is also forwarded to the Bible class in Nova Scotia, as an evidence of Mr. Campbell’s peculiar interest in their highly commendable effort. In another part of this Number will be found an account of the organization of this missionary association. We hope the example of the youth of Xenia, (as published in the January number,) and that of the youth of Nova Scotia, will be imitated by the young in all parts of our church. We have no doubt that, by proper exertions, enough could be contributed by the youth of our congregations to sustain entirely the native teachers and the orphan pupils connected with the mission.

Mission House, Saharanpur, 5th March, 1850.

To the Members of the Rev. Mr. Clarke's Bible Class, Amherst Point, Nova Scotia.

MY DEAR YOUNG FRIENDS,—Although I can command but little time at present, I must devote an hour in writing you a short letter, or a *chit* as we call it in India. By a letter lately received from our very dear friend, the Rev. Mr. Wylie of Philadelphia, who, it appears, had made you a visit shortly before, we were greatly delighted to hear that, in view of the degraded condition of heathen children in this land, and of your own duty to aid in spreading the gospel of Christ throughout the world, you had voluntarily formed yourselves into an association for this purpose, and had undertaken to support and educate, under our care at this station, a heathen youth, to be called after your excellent pastor Alexander Clarke; and what is a still more pleasing feature in this undertaking, we rejoice, also, to learn that you had engaged to pray for your beneficiary, that in due time he might be qualified to preach the gospel to his benighted and idolatrous countrymen.

Now, although we have never had the pleasure of seeing our young friends at Amherst Point, this generous Christian movement, which I trust is the result of Bible instruction imparted by your minister, and blessed by the Spirit of God to your own hearts, causes us to love you all, and to open a correspondence which may be mutually beneficial, and which may promote the cause of the world's evangelization; you know who has said, "Out of the mouths of babes and sucklings thou hast perfected praise." Let no young person think that he can do nothing towards the promotion of the kingdom of heaven. He can do much. In the first place, he ought to become a true member of this kingdom himself; and then, as one who is no longer his own but Christ's, he must glorify God with his body and his spirit, which are his. Now a most important part of this incumbent duty is to spread the gospel of the kingdom among all nations, in obedience to the express command of Christ. This duty rests upon all, the young as well as the old, as we may have opportunity. You can all pray, "Thy kingdom come." You may make small personal sacrifices by devoting something to the missionary cause, instead of spending it on things that can do you no good. You may enjoy the luxury of saving, that you may aid in sending the bread of life to those who are perishing for want of it. O what an exquisite pleasure, what an honour will it be in eternity to have been the instrument of saving even one heathen soul from all the horrors of idolatry, and elevating it to all the enjoyments of endless felicity! Without the gospel, the hundred and fifty millions of India, to whom we have now the freest access, must perish like all the unnumbered millions that have gone before them. Without Christian education the youth of this land must grow up in ignorance, like their fathers before them; they must be led by the same blind superstition; fall down before the same hideous and senseless idols; degrade themselves by the observance of the same horrid and bloody rites, and, at last, sink into the same hell that has ever yawned to receive idolaters, and all liars, as well as the workers of iniquity. O, if I were present, I could tell you of many things which I have personally witnessed, during a residence of fourteen years among Hindoos, which must stir up every feeling of sympathy within your hearts in behalf of these miserable people. I could tell you something of gross

idolatry, much of which could not be named among saints in a civilized land. I could describe the infatuation and degradation of men, women, and children, more vile than the beasts that perish. I could show you something of the horrors and consequences of heathenism, that must make you prize still more than you have ever done the privileges and fruits of Christianity.

I could tell you something of what has been done by missionaries, or rather by *Him* who has employed the missionaries, and to whom must be ascribed all the glory, which would cause you to rejoice, and excite you to still greater efforts for the salvation of the heathen. And I could point you to our opening prospects, and to the great work still to be done, in order to call forth your prayers and Christian energies. If it please God to spare my life, you will soon see a little work which I am preparing for the young, on the subject of Indian Missions, and which, it is my prayer, may be blessed in creating an interest among the youth in all our congregations. You, my young friends, are the hope of the church. You are soon to become the leading men and women in the congregation to which you belong. Some of you are to become ruling elders in the church; others are to become mothers in Israel. And may we not hope that, having made so good a beginning, some of you are destined to become missionaries to the heathen? Why should it be thought a thing incredible, that we might yet have the pleasure of taking some of you by the hand in this distant part of the world, and giving you a cordial welcome to a share with us in labours among these benighted idolaters? I have always felt the deepest interest in the young people of our congregations, and I am convinced that if ever the missionary work is to be carried forward as it ought to be, we must engage the interest, and enlist the services of the youth in the blessed cause. Early training is what we want, and then we may expect intelligent, willing, and efficient labourers. I am happy to tell you that a pretty good beginning has been made at this station. The gospel had not been proclaimed before our arrival in 1836. Strong prejudices existed against the gospel. The fears of the people were excited lest we should force them to become Christians, and break their caste. We encountered much opposition from all quarters. For many years our attempts to educate the people, and make the gospel known to them, were in a great measure frustrated. But knowing under whose authority we had come, and that power over the minds and hearts of the people was in *His* hands, we were not discouraged. Now, prejudices and opposition are greatly removed. Fears are subsiding, education in demand, and many are pressing into our schools eager to obtain it. Multitudes are willing to hear the gospel, and many are beginning to examine its claims. Young men who were educated for more than eight years in our boarding-schools, have, for a long time, been members of our church. They are now engaged as catechists, and in study for the ministry of the gospel, as teachers of schools, printers and bookbinders at our mission press. Dwellings and school houses have been built. A large church in the city has been finished, and another is being built on the mission premises, and almost the whole of this expense of church-building (about \$4000) has been contributed by English Christians in India. The Scriptures, religious books, tracts, the Confession of Faith, Shorter Catechism, &c., &c., have been translated into the languages of the people. The gospel is preached, in their own tongue, daily. A church and presbytery,

in connexion with the Reformed Synod in the United States, have been organized, &c. Pray for us, dear young friends. With affectionate Christian remembrances to Mr. Clarke, your pastor, and best wishes for you all, I remain,

Yours in the bonds of Christian love,

J. R. CAMPBELL.

P. S.—I must not neglect to tell you that a day or two after the receipt of Mr. Wylie's letter, requesting us to select for you a beneficiary, a poor, helpless orphan was found about a thousand miles distant, and offered to us. We have written to have him sent on; but it is probable the expense of doing so may prevent. The coincidence of the demand and the supply struck us as remarkable. J. R. C.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Saharanpur, March 5th, 1850.

Reverend and Dear Brother :

Mr. Woodside appears to be greatly pleased with every thing, and with the wide field of usefulness that is opening before us. He was the right kind of a man for India,—the church could not have furnished a better. Do not suppose, however, that you have done all your duty. You must be looking out for more men for this field. It is hard to say how soon one may be required to fill up the ranks, and you should not have to look for him when he is wanted. Indeed he should have good training here for a couple of years, before his services could be of much avail to the cause, and it ought not to be allowed to suffer for want of *immediate* help. In the army they never put off the raising of recruits until they are on the eve of action. They have too much wisdom for that. And why should not we also look ahead?

I wish all the theological students would read Sheldon Dibles' Thoughts on Missions, published by the Tract Society, before they decide respecting their field of labour. Do not imagine that we want *all* your best young men. But we do want all you can send and support, and you must remember that in India we have one hundred and fifty millions against your twenty-five or thirty millions,—that there you have the light of the gospel, which could not be extinguished were thousands of ministers to leave as missionaries to heathen lands, while here all is thick darkness,—a settled gloom, with scarcely a ray of heavenly light, and that, having no vision, the people are perishing by millions! Again, there is just one other thought I wish to mention in this connexion. I think the time has now fully come, when all members admitted to the communion of the church should be required to recognise *particularly* and *explicitly* their obligations to aid in the spread of the gospel both at home and abroad. This would be no new term of communion. It would be only the old commandment which we had from the beginning, but which, alas! had been sadly and almost entirely overlooked. Every communicant had always *professedly* given himself to the Lord, but it is manifest, that but few felt how much was included in this act of consecration. How many professors seemed to think that, after all, they might live to themselves,—that they were still *their own*, and were not bound to make an *entire* surrender of themselves, their property, and their influence to promote

the glory of God! I think every communicant in the church should be *expressly pledged* to the promotion of the missionary cause, and that these pledges should be redeemed annually at least, by making something like an adequate sacrifice to speed on the world's evangelization. I leave the thought with you to make the best use of it you can. It is the want of proper feeling on this point that causes the missionary work to languish. A universality of feeling and action in regard to it, would enable the church, through the Divine assistance, which would not be withheld, to do wonders in the world.

We are all in good health at present. In consequence of having to superintend the building of the church, I fear I shall not be able to attend the Hardwar fair, a month hence, but the other brethren, Caldwell and Woodside, I hope will be present, besides some from the other stations.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Saharanpur, April 4th, 1850.

My Dear Brother Stuart:

Having written pretty fully to Mr. Wylie last month, I have not any particular missionary intelligence to communicate at present. Every thing moves on in much the same way from month to month, and it is difficult to find any thing interesting to write about. What interests us most at present is the draft of an act, now before the Indian government, respecting the forfeiture of rights or property on account of religious belief. This act will, we trust, be passed into a law in spite of all the opposition that is made to it by the Hindú community, because it is founded in justice, and will secure such Hindús as may become Christians in future from coming under the law, which has heretofore deprived *outcasts* from the Hindú religion of all share in the family patrimony. The effect of the old law, which is a part of Hinduism itself, is to exclude the man who forsakes the Hindú religion—the *outcast*—from all social intercourse; to suspend in him every civil function; to disqualify him for all the offices and all the charities of life. He is to be deserted by all connexions; they are not to speak to him, not to sit in his company, not to deliver to him any inherited or other property, and not to give him any civil attention, so that in the eye of the law he is a *dead* man! This old law is now to give place to one which will secure to the Hindú convert to Christianity the rights that belong to him as a man. It will inflict no pains and penalties on account of religious belief, and hence throw no barrier in the way of any who may wish to follow out their enlightened convictions of duty. This shows a wonderful improvement in Indian legislation of late years, and will tell powerfully in favour of the missionary cause. Indeed the missionaries in India have done much to bring about this measure, and to effect many other improvements for the good of the people, and for the promotion of their final emancipation from worse than African bondage—the slavery of the mind and the soul. In this way, and by a thousand undermining processes, the great work advances, which is finally to upheave and overthrow the deep-laid foundations of Brahminism, and to plant a pure gospel on the very spot where Satan's seat is, and where, for so many ages, he has held undisturbed sway. When discouragements surround us, and seem at times to press us down in spirit, we look away from these individual

trials, and through the telescope of the promises try to realize future prosperity, which will surely succeed faithful, prayerful and persevering labour. Yes! we long to see a day of Almighty power among these people—a year of the right hand of the Most High, so as to convince them that there is a God in Israel, who can subdue the hardest hearts, enlighten the darkest minds, and purify and cleanse from all idols and all filthiness. It is evident that opposition to our labours is becoming much less, and that the people are much more disposed to hear the gospel than formerly, but still we see no *decided* and public renunciation of idolatry—no turnings to the Lord such as in the days of Paul. And among those who have professed the Christian name, and are, we hope, sincere Christians, we do not see that zeal and fervent piety which you are frequently permitted to witness. The fact is, the moral sense of the Hindús is so blunted by a long period of degradation in the service of idols, and by the numerous examples of deceitfulness and wickedness placed before them in the shasters, that, humanly speaking, it will require generations to raise them to a level with enlightened Christian nations. But it is probable that, as the millenium approaches, the progress of the gospel will be more rapid. The thousands of improvements unknown to our forefathers, and the increased spirit of benevolence which now prevails in the church, will all be brought to bear on the missionary work, and then, with the outpouring of the Spirit, such as has not been witnessed in modern times, “a nation will be born in a day.” Speed that happy day, O speed it, blessed Saviour, and let the *world* be filled with thy glory, and *all nations* call thee blessed.

The sketch of Mr. Nevin’s missionary sermon is very interesting. His influence will help the cause wonderfully. Give him my best Christian remembrances when you see him. Remember us affectionately to all who take an interest in us and our work.

As ever, dear Brother Stuart,

Your affectionate brother in the Lord,
J. R. CAMPBELL.

Ecclesiastical Intelligence.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, OLD SCHOOL.

By the last minutes of this body we find that the number of Synods connected with it is 23; of Presbyteries 127, of which six were organized during the year, including one in California, and three in China. The number of ministers is 1926, and of churches 2595; licentiates, 234; and of the candidates for the ministry, 360. The number of communicants is 207,254. The church which has the greatest number is Dr. Sprague’s, in Albany, with 715 communicants.

LATE MEETING OF THE ASSOCIATE SYNOD.

The Associate Synod held its last meeting in New York, commencing its sessions May 21. The number of ministers in attendance was 44; of ruling elders, 12. It was resolved to continue the mission to Trinidad, and to commence another in Oregon. The subject of union with the Associate Reformed Church was disposed of by the following resolution: “Whereas the committee appointed last year to prepare a draft of a testimony, to be presented to the Associate Reformed Synod, as a basis of union, have not, as a committee, reported, and, whereas, the draft prepared by a part of the committee has not been fully examined and reported on by the Presbyteries of this church, therefore

Resolved, That the draft be recommitted to the committee, with a view to its com-

pletion, republication, and reference to Presbyteries, not as an overture, but that they may report upon it such remarks as they may deem proper at the next meeting of Synod."

It was resolved to continue the mission to Trinidad, and Messrs. John Scott and W. H. Andrews were appointed to go thither, with power to form a Presbytery, if they judged proper.

It was resolved to commence a mission in "Oregon, and other parts of the Pacific," to which region a considerable number of persons connected with the Associate Church propose to emigrate, if a missionary should be sent out. The amount necessary for outfit and travelling expenses is estimated at \$300 for each individual, and the salary, for the first year, \$600, if in country places, and \$700, if in towns. Messrs. James P. Miller, of Argyle, and Joseph M'Kee, were appointed to this mission, with power to form a Presbytery, to be called the Presbytery of Oregon.

The subject of reunion with the brethren who were suspended several years ago, was introduced, and a letter was sent, expressive of regret for the separation, and readiness to co-operate in any scriptural measures for their restoration. We find that this letter was received by the separated brethren in the same kind and Christian spirit as it was presented, and in their reply, while they maintain that the decisions of the Synod which led to their secession were null and void, and ought to have been rescinded, they express their willingness to unite, if an act of oblivion should be passed, and the two Synods should come together on an equal footing. May we not hope that the time is not far distant when steps may be taken for a reunion of our own church, in a similar manner unhappily divided. While there are some who still maintain the validity of pretended acts of unhallowed discipline, we have reason to believe that the great mass of both ministers and people repudiate and deeply regret them. To a reunion, on the ground occupied at the time of the division, our department of the church, we feel confident, would offer no objection.

The subject of psalmody was presented, in connexion with communications from Rev. J. W. Morton, the former missionary of our Pro-re-nata brethren to Hayti, and from Rev. H. Connelly, whose new edition of the psalms has already been noticed in the Banner. A committee, consisting of Drs. Beveridge, Hanna, and Rodgers, was appointed, to report on the whole subject at the next meeting of the Synod.

By the statistical tables, we perceive that the number of *ministers* in this church is 107, of whom nine are reported without charge, two of them being professors of theology, and one a returned missionary—there are six licentiate.

ASSOCIATE REFORMED SYNOD.

This body held its late meeting in Argyle, commencing June 6th. We observe that a Foreign Mission is to be undertaken, Syria being selected as the field of operations, and Mr. G. Lansing being selected as missionary. The resolutions adverse to slaveholding, presented at the preceding synod, by Rev. D. C. M'Laren, and postponed till this meeting, were rejected by a vote of 19 in favour, and 33 against. We find, by the statistical tables, that this denomination consists of 40 ministers, 40 congregations, and 5797 members. The contributions for Foreign Missions amount to \$285 05; for Domestic Missions, \$574 35; for Education, \$399 05; for the Seminary, \$324 98.

THE FREE CHURCH OF SCOTLAND.

The following is a statement of the amounts received by the various funds of this church:—

The Sustentation, or Minister's Fund, shows a total of	-	-	-	-	£89,648	17	10
The Building Fund,	-	-	-	-	52,608	11	11
The Congregational Fund,	-	-	-	-	77,589	12	9
Missions and Education,	-	-	-	-	41,604	1	1
Miscellaneous,	-	-	-	-	45,170	16	0

Showing a total of - - - - - £306,622 00 00

This is for the year ended March last. The total is £60,000 less than was raised in 1844, and £30,000 more than was collected in 1848. In the seven years of the existence of the church, the total sums amount to more than two millions sterling: £2,172,000.

Editorial.

DR. ANDREW SYMINGTON.

Our readers may observe, in the commencement of the present number of the Banner, a biographical sketch of this distinguished minister of the Reformed Pres. Church in Scotland. It is taken from the London Christian Times, for a copy of which, we are indebted to a friend in New York. It is pleasing to find that the talents and Christian worth of a number of our fathers and brethren in the Scottish church, are duly recognised by the community in which they live.

LATE MEETING OF THE SYNOD.

We hope the article with this title in our present number, will be read with attention. It is a masterly sketch of the transactions of our highest ecclesiastical court, and presents a very favourable view of the condition of our church. May we not hope that the cheering prospects now exhibited may be fully realized?

HUMAN INABILITY AND ACCOUNTABILITY.

We have received from S. N., a communication containing some further remarks in reference to this subject. As it throws no more light upon it, while its tendency would be to protract a useless discussion, we have thought proper not to publish it.

ANECDOTE OF THE LATE DR. ALEXANDER M'LEOD—THE ROOT AND BRANCHES.

“To which branch of the Presbyterian church do you belong, sir?” said a gentleman to the late Dr. M'Leod. “To no branch, sir,” said the Doctor in prompt reply. “What!” responded the inquirer, “are you not a minister of the Presbyterian church?” “I am, sir,” answered Dr. M'Leod, “but I belong to no *branch*? I belong to the *root*.”

THE BIBLE CLASS AT AMHERST POINT, NOVA SCOTIA.

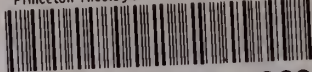
The excellent letter to this Bible class, which we publish in the present number, reminds us of the interesting scene presented when we had the pleasure of attending at one of its meetings during a visit last summer to Nova Scotia. The place of meeting was a log cabin, in a grove not far from the Bay of Fundy. As we approached the place, we found a large number of vehicles of various kinds, and horses, around the building, while within, was a large assemblage of youth with a considerable number of persons of riper years. After the usual examinations in the Shorter Catechism had been completed, some remarks were made in regard to the missionary operations of our church in India, with especial reference to the condition of heathen youth. The Rev. Mr. Clarke followed with a very interesting and appropriate address, which rivetted the attention of his hearers. It was then proposed to form a missionary society in connexion with the Bible class, and the countenances of many beaming with pleasure, showed how willing they were to engage in the good work. Arrangements were made in regard to officers, meetings, &c., and it was determined to undertake the support of a heathen child, to be called Alexander Clarke, after their respected and beloved pastor. As it was felt that the influence of the Spirit of God was necessary, that any good might be accomplished, it was resolved that meetings should be held for special prayer, for the success of missionary efforts generally, and particularly in behalf of the person who might be the immediate object of their benevolent exertions. An acknowledgment already published, shows that the pecuniary obligations of the members of this Association have not been neglected, and we hope that many earnest prayers have ascended from the hearts of the faithful members of the society, for the conversion of their Beneficiary. The coincidence to which Mr. Campbell alludes at the close of his letter is striking, and may be regarded as an answer to prayer, and may we not hope that the supplications which may be still presented, will bring down a rich blessing? Never were we present on an occasion of deeper interest than the meeting referred to. Long may its hallowed influence be felt by all who were permitted to be in attendance.

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